1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

CHAPTER XXV.

DRESS, AND ORNAMENTING OF THEIR PERSONS.

IN ancient times, the dress of the Indians was made of the skins of animals and feathers. This clothing, they say, was not only warmer, but lasted much longer than any woollen goods they have since purchased of the white people. They can dress any skin, even that of the buffaloe, so that it becomes quite soft and supple, and a good buffaloe or bear skin blanket will serve them many years without wearing out. Beaver and raccoon skin blankets are also pliant, warm and durable; they sew together as many of those skins as is necessary, carefully setting the hair or fur all the same way, so that the blanket or covering be smooth, and the rain do not penetrate, but run off. In wearing these fur blankets they are regulated by the weather; if it is cold and dry the fur is placed next the body, but in warm and wet weather, they have it outside. Some made themselves long frocks of fine fur, and the women's petticoats in the winter season were also made of them, otherwise of dressed deer skins, the same as their shirts, leggings and shoes. They say that shoes made of dressed bear skins, with the hair on and turned inside, are very warm, and in dry weather, durable. With the large rib bones of the elk and buffaloe they shaved the hair off the skins they dressed, and even now, they say that they can clean a skin as well with a well prepared rib-bone as with a knife.

The blankets made from feathers were also warm and durable. They were the work of the women, particu-

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

from archaeological sites attributed to the Delawares. Copper tobacco pipes were recorded early in the seventeenth century by Juet who said: "They had red Copper Tabacco pipes, and other things of Copper they did weare about their neckes."[167] Lindestrom described the pipes as painted and said that there were some "an ell in length, which are screwed together with leather, to lean on. . .and in these pipe-heads will go a handful of tobacco."[168] In another place he indicated that pipe heads were decorated with birds and animals "very beautifully painted and glazed."[169] Holm said that the pipes were "a fathom long, which they lean upon as a stick."[170] The pottery pipes found in archaeological sites were plainer, being "straight conical tubes, plain or stamped, to elbow-shaped forms decorated with incised or stamped lines."[171] De Laet said they had ". . .tubes for smoking tobacco formed. . .of flint stone ingeniously perforated."[172] Stone pipes, however, are relatively rare in archaeological sites.[173]

Agricultural implements of the women were simple; short-handled hoes were fashioned with a blade of dogwood, stone, tortoise shell, or the scapula of a deer (later bison).[174] The scapula hoe is remembered by living Delawares. The Delawares had pottery vessels, and according to archaeological information the paste varied from fine to medium coarse, grit temper was more common than shell temper, and sherds are usually gray or brown. Vessels had "conical and rounded bottoms" and were "straight walled or rounded." Shoulders were often absent, although some had pronounced shoulders when associated with a collared rim. Decoration, if present, was by roughening with a cord-wrapped paddle. Incised decorative designs were frequent.[175] Containers and other utensils were fashioned of wood, shell, bark, gourds, and tortoise shell.[176] Stone tools are common in archaeological deposits and include "plain or pitted hammerstones, anvil stones, abrading stones, sinew stones, pestles, shallow mortars, choppers (or hoes), picks, netsinkers, paint stones and amorphous pieces of mica."[177] They possessed "stone hatchets" that were hafted to a handle, and another type which was neither grooved nor hafted.[178] The women and old men manufactured the mats, ropes, tump lines, and baskets, which were made from wild hemp, nettle, silkweed, spruce roots, cornhusks, ash splints, papaw bark, elm bast, and rushes. Wooden bowls, dishes, and mortars were made of maple, buckeye, and elm wood.[179] Speck has described fully the block

[167]Juet, 1909, pp. 18-19; De Laet, 1909, p. 49.
[168]Lindestrom, 1925, p. 127.
[169]*Ibid.*, p. 221.
[170]Holm, 1834, p. 130.
[171]Smith, 1950, p. 119.
[172]De Laet, 1909, p. 57.
[173]Butler, 1947, p. 252.
[174]Johnson, 1917, p. 279; Jemison, 1918, p. 47; Zeisberger, 1910, p. 38; Mahr, 1954, pp. 385-86.
[175]Smith, 1950, pp. 117-18.
[176]Pastorius, 1912, p. 384; Lindestrom, 1925, p. 255; Johnson, 1917, p. 281; Speck, 1941, pp. 47, 78-79; Smith, 1950, p. 119.
[177]Smith, 1950, p. 119.
[178]Kalm, 1937, I: 329.
[179]Thomas, 1912, p. 341; Lindestrom, 1925, p. 231; De Laet, 1909, p. 87; Harrington, 1913, p. 224.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

must have been vision or revelation. They had repeatedly looked out over the sea, until at last a vessel was sighted, when they had immediately summoned the Indians and said: "See, here comes some one to us, concerning whose coming we have long ago told you; the gods are coming to visit us." They worshipped them, regarding them as deities. When the whites landed, they gave the Indians knives, hatchets, muskets and various other things they knew not how to use and, consequently, carefully put away. On occasion of feasts or sacrifices they suspended the knives and hatchets from their necks as ornaments and worshipped the various articles, bringing sacrifices to them. The muskets they did not use except on special days, when to satisfy curiosity a few shots were fired and then sacrifices offered them. When the whites, after lapse of considerable time came again and saw that the things they had given were worn about the neck, they gave the Indians instructions in the use of the knife, hatchet and musket.

In those early days the manner of living of the Indians was very different from that of the present time, yet, though they were wretchedly equipped and could barely supply their wants, they succeeded in supporting life.[39] They planted corn, beans, pumpkins, which they had at that time. Their hoe was a bone from the shoulder blade of the deer, which is broad at one end and very narrow at the other. With this bound to a stick they worked the soil. A turtle-shell sharpened by means of a stone and similarly attached to a stick, served much the same purpose. A kind of tobacco known as Brazilian tobacco, they also had; to the present day this tobacco, which has but small leaves, is called Indian tobacco.

Their knives were made of flint, not in the form of our knives but shaped like arrow-heads, i. e., triangular, quite thin and with the two larger sides sharp. With such knives they stripped off the skin of deer and other game.

Their hatchets, also made of stone and about the length of a hand, smoothed and sharpened, were secured to a wooden handle. These were not used for splitting wood but only to kill trees, as no more is necessary than to chop through the bark, if this is done at the right time, or to peel off bast for covering

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

412

their huts. Trees were killed wherever they wished to have space for planting.

224 For the chase they used bow and arrow, both made of wood, the point of the arrow alone being of flint in the shape of a lengthened triangle, sharp and pointed, securely tied to the shaft.

323 Kettles and pots for cooking they made of clay mixed with sea shells, pounded very fine. After the pot had been shaped it was burned hard in fire. All these things, knives, hatchets, arrows and large pieces of the pottery they used at one time, are frequently found in places where Indians have lived. Potsherds have become black through and through so that the shell pieces may be seen.

224 They could shoot game as well in those days as at the present time with their rifled guns. They declare that game was not as shy then as now by reason of the report of the guns. In those days they killed only as much of game as was needed for sustenance, skins being used for clothing both men and women; hence, game was more abundant at that time. 291 The women made blankets of turkey-feathers which were bound [237] together with twine made of wild hemp. Of such many are to be found even at the present day among the Indians, and these in winter are a better protection against the cold than the best European blanket. The women also made themselves petticoats of wild hemp.

224 Bow and arrow have fallen into disuse among those Indians that trade with whites; are, indeed, only used for small game, such as the pigeon, fox and raccoon, in order to save powder. There are, however, whole tribes to the west and northwest that use nothing but bow and arrow in the chase and that have no European weapons, that are not even anxious to obtain them; for, say they, if we discard bow and arrow, who will then make for us enough of powder and shot. They prefer, therefore, to hold to their old custom and usage.

372 The fire materials of those days consisted of a dry piece of wood or board and a round dry stick. The latter was placed upon the board and turned or twirled with great swiftness, both hands being used, until there was smoke and fire. This, however, was done only in case their fire had gone out, which they

(Lindstrom, p. 215). Men went by themselves or took their families to the woods for periods of several days or weeks. In addition to their dependence on a steady aim with bow and arrow, they attempted to attract the animals by the use of charms and imitations of their calls (Harrington, 1913, pp. 221-22; Loskiel, p. 77). Loskiel, in the eighteenth century, also mentions the practice of chasing wounded deer for long distances if they did not fall on the first shot, but this cannot be documented by earlier accounts (Loskiel, p. 76). 224

Early Swedish writers noted that turkeys and other birds, deer, beavers and other small animals were snared (the twitchup is the only type of snare specifically mentioned) and beavers were sometimes killed with a lance (Johnson, p. 281). Pigeons might be killed by cutting all sides of a tree used as a roost, then toppling it when the birds alighted (Lindstrom, pp. 216-17). 224 223

Remnants of the Delaware's hunting equipment are found abundantly in their old haunts. Stone arrow points and lance heads are particularly numerous, but antler points are found in smaller quantities (Abbott, 1875, p. 269; Skinner, 1915, p. 10; Smith, p. 139; Kalm, p. 230). Stone axes suitable for crushing bones or shells, and knives suitable for skinning and cutting up the meat are also found in abundance (Abbott, 1875, pp. 264 and 303; Skinner, 1909, pp. 18-20; Kalm, p. 230; Heye, p. 71). 224 412 411

Even the earliest writers were aware to some extent of the reverence in which Delaware hunters held the provider of their sustenance. Lindstrom and Penn mention that the first catch of the season was eaten at a special feast accompanied by singing and dancing. All that was not eaten was burned, and on no account was any part sold (Lindstrom, pp. 214-15; Penn, p. 38). Boys did not begin hunting until about fifteen years of age, sometimes starting as the result of success in obtaining a guardian spirit through a vision. It was believed that the youth would be able to catch all that he desired on the day after such a vision (Lindstrom, p. 208). 224 [787]

The women's main contribution to the food supply lay in agriculture. Without doubt the most important crop was maize, of which the Delaware had several varieties[2] (De Rasieres, p. 107; Johnson, p. 279; Kalm, p. 74; Lindstrom, p. 223). To get some impression of the amount of maize grown, we may note that Krieger, commander in an expedition against one band of New Jersey Delaware in 1663, says that he cut down 215 acres of maize and burned more than 100 pits of corn and beans (Krieger, p. 39). There are also ample references to the cultivations of beans, squash (including pumpkins) and tobacco[3] (Harrington, 1913, p. 221; Johnson, p. 279; Kalm, p. 74). 241

Since the Delaware had no axe adequate to cut down a tree of any considerable size, they cleared their fields by seriously bruising the bark of the trees, thereby killing them. In this operation they [313 412]

used grooved axes hafted by tying the head between the ends of a split stick (Kalm, p. 229). The trees were then removed by burning (Johnson, p. 279; Harrington, 1913, p. 221; Kalm, p. 230). Zeisberger was told by his Indian acquaintances that, before they had metal tools, they also burned their wood into suitable lengths for use (Zeisberger, 1910, p. 29). After being cleared of rubbish and stones, the land was broken up with a hoe made of stone, tortoise shell, or the shoulder blade of a deer, attached to a short handle (Johnson, p. 279; Skinner, 1909, p. 42; Abbott, 1875, pp. 350 and 356; Loskiel, p. 67; Beaver, p. 47). The earth was piled into little hills in which five or six grains of maize were planted about April. In the middle of May when the maize was the "height of a finger", they planted in each heap three or four "Turkish beans,"[4] which then grew up with and were supported by the maize. Maize was a plant that needed frequent weeding and hoeing (De Rasieres, p. 107; Johnson, p. 279; Harrington, 1913, p. 221).

There is no mention of the use of any kind of fertilizer by the Delaware, and early Swedish writers note that, "When a tract had been cultivated until crops would no longer grow, it was deserted and a new plantation prepared" (Johnson, p. 279). Therefore, in the present case there appears to be at least presumptive evidence for lack of fertilizing techniques.

In addition to the above-mentioned means of obtaining food, the Delaware Indians gathered various wild berries, nuts, fruits, and roots. Although many of the early references tend to be generic, one gathers that strawberries, gooseberries, huckleberries or billberries, cranberries and grapes were among the chief fruits used (Loskiel, pp. 68-69; Kalm, p. 261; Skinner, 1909, p. 43; Waugh, pp. 127-28), and the butternut, walnut, chestnut and hickory the most important nuts (Loskiel, pp. 70-71; Lindstrom, p. 223; Waugh, p. 123). In addition, Kalm found that early Swedish residents of New Jersey remembered the Indians having used Hopnias or ground nut (Glycine apios), Katnias (Sagittaria sagittifolia) and Taw-Ho (Arum virginicum).[5] This last was reputed to be poisonous in a raw state and so was placed in a hole covered with earth where it was cooked by a fire burning on top. They also boiled and ate the seeds of the Golden Club or Taw-Hoe (Orontium aquaticum) (Kalm, pp. 260-61). The use of roots is referred to by other authors although the terms used vary (Brinton, 1885, p. 50; Johnson, p. 281; Lindstrom, p. 223; Skinner, 1909, p. 43).

Although there are no specific references to the making of maple syrup in early sources, all the later observers found maple sugar boiling an important activity and the properties of the maple were generally known and utilized on the east coast. It seems impossible that all the early writers would have overlooked the use of maple sap if it had been as important as it later became, but none of my sources mention it.

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262 Flour was either ground between two stones or pounded in a
[412] mortar and pestle by the Delaware. The mortar was usually a hollowed tree trunk, the pestle a suitably shaped stone (Smith, p. 138; Lindstrom, pp. 253-54; Abbott, 1875, p. 357; Kalm, p. 230).

276 Stone pottery and clay pipes have been uncovered on archae-
323 ological sites. Lindstrom describes the Lenape pipes as beautifully
324 painted and glazed with birds and animals on the head. He says there are some "...an ell in length, which are screwed together with leather,...and in these pipe-heads will go a handful of tobacco" (Lindstrom, p. 197). These were presumably of European manufacture. The pipes which have been recovered from old sites are of a much humbler variety (Abbott, 1875, pp. 343-44; Skinner, 1909, p. 27; Butler, p. 249). This apparent inconsistency can be readily explained, however, by assuming that Lindstrom was referring to the calumets or peace pipes, which were relatively rare and would be likely to have been carried west by the owners when they moved (Kalm, pp. 231-32).

285 Some household items manufactured by the Delaware women were
[283] mats, ropes and baskets made from wild hemp, spruce roots, corn husks and rushes. The mats, which were sometimes painted or had figures worked in or over the weave, were hung on the walls for increased protection against the elements as well as to beautify the house (Smith, p. 138; Lindstrom, p. 221; Harrington, 1913, p. 224). They were also used as part of the bedding together with the skin or
287 turkey-feather robes which served as clothing during the day (Johnson, p. 280; Heckewelder, 1881, p. 203). The turkey-feather robes deserve special attention as they were evidently one of the most distinctive and beautiful of the Delaware's manufactures. Lindstrom says: "They also make fine and beautiful quilts of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine; then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it..." (Lindstrom, pp. 221-22). When there was a "bed," it consisted of a wooden
352 shelf running around the interior wall of the house and serving as a seat by day (Harrington, 1913, p. 218; Zeisberger, 1910, p. 17; Skinner, 1915, p. 7).

342 The most common type of Delaware house was a small hut consisting of a rectangular, gabled frame of saplings covered with bark or mats. Penn describes their houses thus: "Their Houses are Mats, or Bark of Trees set on Poles, in the fashion of an English Barn, but out of the power of the Winds, for they are hardly higher than a Man..." (Penn, p. 31). Some Delaware, however, constructed a house large enough to accommodate several families, the increase in size all deriving from greater length. The result was not unlike an Iroquois longhouse.[6] In the center of the house was one or more fires depending on the length of the building, and the ridge of the roof was arranged with an opening through which the smoke could

10: Speck E-4, 5 (ca. 1925) 1931
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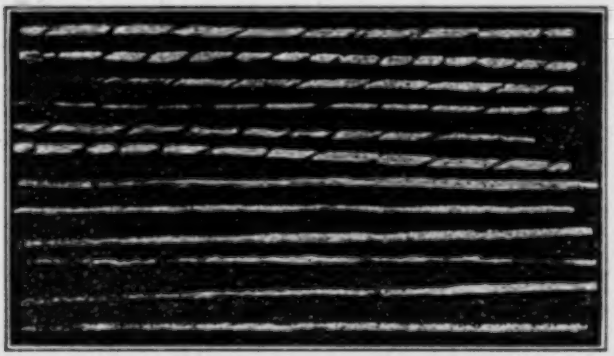

Fig. 24—Delaware Prayer Sticks (Hist. Com. of Pa.)

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Fig. 23—Delaware Corn mortar and pestle used in Ceremony (Hist. Com. of Pa.)

[P. 80 is blank]

10: Speck E-4, 5 (ca. 1925) 1931
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A turkey's [1] wing is used when they sweep out in the Big House. And besides, the Attendant carries a long stick as a poker and that is used when they stir up the fire, and it is the rule that they shall light a good bright fire every night as long as they perform the ceremony. And the Attendant-leader every evening walks around all over where they are camped about this Big House, holding a whip. And any person that they find that is causing unnecessary noise they correct. And the children are instructed. And he notifies them, telling them thrice "Come in! Come in! Come in!" And just recently they selected an officer from the Delaware Ageney who is on guard all the time here while they are assembled, so that no one brings in liquor.[2]

[1] The specific term for the Wild Turkey (Meleagris gallipavo) is tel·'kənəm, a term derived from the habit of this bird of scratching or "cleaning" the floor of the forest. In native Delaware ornithology, the order Gallinae is denoted by the generic term pole' which denotes any of the birds of the group, though writers on Delaware social organization have occasionally rendered the term by "turkey." Happily no natural history obsequies are called for in the case of this splendid bird for it still survives in its original range where the Delawares knew it.

[2] The imformant pointed to this as an indication of the lack of reverence, and indecency of behavior in the tribe under the influence of the white man's ways. Zeisberger (op. cit. p. 139) commented on the same thing as regards disorder at the feasts.

When any one of us considers the rule with all the obligations and instructions as these are properly carried out, it should be forbidden for one thing that those of our women who when they cannot cook[1] are not pure, be allowed to trouble about the cooking. And should not come in the Big House as long as they are affected with the sickness, because some pure children might be much contaminated, especially when they perform the Gamwing. And it is the rule that persons should abstain from bringing into the Big House any animals of whatever kind they may be which are domesticated.[2]

[1] Being in their catamenial periods.

[2] This has special reference to dogs, pigs, etc. Some discussion has previously been given concerning the status of the wild animals of the forest and those domesticated by man. The Attendants are expected to attack any such animals that come into the Big House and drive them away with their staffs.

And right here opposite from the door on the outside over there at a certain distance they make the fire. Two forked poles are set upright and a pole laid across, upon which they hang the big buckets in which they cook. Near here standing upright is a many-forked tree where meat is hung. And a big shelf is there at one side of the fireplace with two floors where they put the corn that is used. When hominy is made the female Attendants have for their duty every morning and evening to grind and make corn flour and hominy. Sometimes two or four mortars are used together with those long pounders.

10: Speck E-4, 5 (ca. 1925) 1931
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III

SECOND NIGHT OF THE CEREMONY

[The procedure of the second night's performance follows that of the first night as respects the recitations by those who desire to chant their visions and to discourse.]

Here now, when the last Reciter-Leader has finished, and when they have swept the House well, then the other male Attendants bring inside the Big House the hominy.[1] Everyone eats the hominy in company. Each and all of the women comes bringing a dish to dip it out with. The Attendant has authority to give out the amount allotted to each, so it is said. The boys carry mussel-shells[2] which are used the same as when spoons are used. Now when everyone has eaten his share of the hominy, he feels happy for it, because the Bringer-in always says that this grain-food brings a spiritual blessing of strength when we set out to appeal to our common Father in the sky above. These Attendants first set apart a portion for each individual in his dish, because that is strictly understood to be the rule since long ago in the beginning of the world.[3]

THIRD NIGHT OF THE CEREMONY

Thanks be given, my kindred that still we are blessed with good fortune. Now it is the third evening since here we have performed the ceremony in our temple-house. Now we beg, everyone of us, at his utmost that we may be favored by the pure spirit-force, by him the mask-spirit[4] because he is the one who owns and controls all the wild animals.[5] Now tomorrow morning all must be ready to accompany the

[1] sa·'pan, "boiled corn" was a cereal staple in the diet of the eastern Algonkian wherever they lived. The term is cognate with New England Algonkian sampi which has passed into English. (For discussion of the term, its history and application see A. F. Chamberlain, Bull. 30, Bur. Amer. Ethnology, part II, p. 422).

[2] The single shell of the fresh-water mussel (Unio companatus in the east, U. gibbosus, in the west) employed as a spoon is ees-e'm'hon.

[3] The procedure of the subsequent three nights in the Big House is about the same as that recorded for the first. The same speakers recite their visions. The rites of sweeping and feasting are repeated similarly.

One might ask what the worshippers do to while away the day-time between the strenuous night performances besides procuring some much needed rest. Custom permits them to indulge in native games, mention of which will be found on page 69.

[4] Something has already been said of the mask-spirit as the guardian of game animals (p. 39). This man-it'-u is now to be made the object of worship in a pantomime of some importance.

[5] Herein lies a concept ripe for elaboration, since the doctrine of ownership of game animals is a fundamental one in the cosmology of the Algonkian hunters of the north, whose culture has been assumed to be fundamental to the family (see pp. 39-41).

11:Newcomb E-5 (1952) 1956 NM7 Delaware NM7

made a full circuit of the tepee. Many of the participants pressed the sage lightly to various parts of their bodies before passing it along. The road-chief then passed corn husks and Bull Durham tobacco in the same direction, everyone rolling a cigarette. These cigarettes were lit from the smoldering stick which was kept in readiness to the east of the fire. After the cigarettes had been smoked in silence, they were collected by the fire-chief. The butts were placed on the altar. Peyote was then passed in the same clockwise fashion; the road-chief directed that four buttons be taken, either two dried and two green, or four of a kind. Peyote tea was also passed, some individuals smearing their body, face, and hair with the tea, as well as drinking it.

When the peyote had completed the clockwise circuit, and as the participants were going through the ordeal of eating it, the road-chief prayed. He then began the opening song, holding a gourd rattle in his right hand and the peyote staff in his left, the drum-chief accompanying him on the drum. After four songs were sung the road-chief passed the staff and gourd rattle to the man on his left, accepted the drum from the drum-chief, and drummed for the man on his left, who sang four songs. After each set of four songs, the gourd rattle and staff were passed in a clockwise direction to the next man who sang a set of four songs, the previous singer becoming the drummer. The singing and drum accompaniment continued until midnight. Between sets of songs some individuals asked for peyote and others asked for water. The water was kept by the fire-chief's side in an ordinary bucket. Occasionally someone would leave the tepee, first getting permission from the road-chief. On re-entering, which was only permissible between sets of songs, the fire-chief cleansed and purified these people by brushing them from the head and shoulders down the arms to the fingers with an eagle feather fan. They then went around the north side of the fire to the altar, where they touched "Father Peyote," and the road-chief brushed them in a similar manner with another eagle feather fan. Then they returned to their places.

About midnight the fire-chief raked the ashes from the fire for the first time. He did this by moving the burning sticks eastward, taking a special peeled stick about six feet long and smoothing out the embers. After they were smoothed, another stick, somewhat longer than the first, was used to divide the ashes along the long axis of the cross, the ashes being formed into two neat piles on either side of the fire. After this was accomplished the fire was returned to its original position, built up, and the whole depression was swept from west to east

14:Leslie A-4.8 (no date) 1951
NM7 Delaware NM7

[P.12, A]

172 227 324 length. (Plate 11, Nos. 1 and 5, shows very small sinkers, No. 1 being the chipped type and No. 5, a notched pebble.) Caches of sinkers occur in this culture, the writer having uncovered a hoard of 28 specimens in 1936 and another of six specimens in 1948. (Plate 6 shows the six specimens contained in the latter find.)

Hammerstones, Hoes, Lap-Stones

172 324 412 Hammerstones consisting of simple bi-pitted pebbles (Plate 7, No. 2), rudely chipped triangular or oval stone hoes, and lap-stones or metates occur in this culture. One so-called lap-stone found in a pit on the Bell-Philhower Site late in 1947 consists of a roughly-shaped oblong block of very fine sandstone 3 in. thick, 11½ in. long, and 8 in. wide. Both faces are slightly concave.

Roller Pestles

Minsi roller pestles are generally very well made. Some are very long, exceeding 18 inches in length. One found by the writer shortly after the flood of 1936 is nearly 14 inches long and bears on one end the crude effigy of what appears to be a reptile head. (Plate 8).

Stone Discs

One stone disc in the writer's collection was washed out by the 1936 flood on the Davenport Site near Milford, Pa. It was found intimately associated with sherds of Minsi type. This specimen is 1¼ inches thick and is slightly over 4 inches in diameter. It was probably used as a muller in common with certain pebbles of fine sandstone occurring on Minsi sites. These pebbles show wear on one or both faces. (For illustration of stone disc, see Plate 9, No. 2.) It is to be observed that the type of stone disc under discussion here is not the kind of chipped disc (net sinker) mentioned in the Bell-Philhower report, p. 237.

[P. 12, 8]

Sinew Stones

172 324 412 In the Milford area it is possible on occasion to recover egg-shaped (and sized) pebbles almost completely encircled by shallow pecked grooves. Ritchie in the Bell-Philhower report, p. 175, refers to them as "partly grooved thick pebble sinkers". The present writer has never found this explanation of their use to be entirely satisfactory (Plate 7, Nos. 1 and 3.)

Stone Faces

172 324 532 Under the category of rough stone it is proper to include the stone faces which now and then turn up on Minsi sites. To the writer's knowledge, at least five of these have been found in the Milford area, one splendid specimen from Minisink Island (Plate 10) being presently in the collection of Mr. Rudolph Ludwig. According to [796] numerous authorities, these rough-tone effigies were used in the Lenni-Lenapé Big House Ceremony.

Polished Stone Artifacts

Celts

172 324 412 The inventory of Minsi polished stone artifacts is not large. Most prominent in this category is the so-called 'thick-polled celt' (Plate 9, Nos. 1 and 3). It is to be observed that some of these are almost restagular in cross-section, others more nearly oval.

Small Chisels

Well made "miniature celts" in the form of small narrow chisels or of small pebbles with a celt-like edge are among the most interesting and unusual Minsi artifacts. Some (Plate 1, No. 8) are beautifully made. In my opinion, this type of implement is important in the identification of Minsi-occupied sites. Several years ago the writer published in the "Pennsylvania Archaeologist" (Vol. IX, No. 3) a brief discussion of the possible use of these small tools. In that article it was suggested

[P.13, A]

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that they were possibly used to incise pottery. (For illustrations of several of these chisels found in the Milford area, see Plate 1, Nos. 7 to 13.)

Gorgets and Pendants

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The Bell-Philhower report mentions gorgets and pendants as being possible Minsi traits (pp. 174 and 236) on the basis of the reported finding of a gorget by Mr. Charles A. Philhower in a pit in association with a mat needle and a pottery vessel of Owasco type. This view is further supported by the mention of Owasco parallels and by a reference to the discovery of a pendant by Heye and Pepper during their excavation of the adjacent Minsi site of the historic period.

The probability of the occurrence of both the gorget and the pendant in the inventory of Minsi cultural traits must be freely accepted, but it cannot be maintained that the matter is conclusively settled on the basis of present evidence—particularly as regards the gorget. It may be observed in connection with this problem that in this area the gorget is generally to be regarded as associated with the "middle" period rather than the "late" to which the Minsi belong. This does not, however, rule out the possibility of a weak survival or borrowing of this cultural trait.

Paint Stone

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In the summer of 1948 the writer found on the surface of the Bell-Philhower Site a thin rectangular piece of hematite with concave surfaces on each side exhibiting the marks of abrasion (Plate 1, No. 4). The obvious conclusion is that this object was used as a source of pigment, probably for personal adornment. While its occurrence on the surface gives rise to a certain element of doubt concerning its cultural affiliation, it is almost certainly of Minsi origin.

14:Leslie A-4.5 (no date) 1951
NM7 Delaware NM7

[P-13, B]

Chipped Stone Artifacts

Arrowpoints

172 324 411 Most prominent in the category of Minsi chipped stone implements is the triangular arrowpoint. While several forms of triangular points occur, the vast majority of Minsi points are equilateral triangles with concave bases. A considerable number of equilateral triangular points also occur with straight bases. (Plate 11, Nos. 14 and 11, shows concave-base points; Nos. 11, 12, and 13 have straight bases.)

[803] The materials of which Minsi chipped implements found in the Milford area are made include jasper (brown, yellow, red), argillite, black, white and gray chert, and a chalcedony-like material. By far the most commonly-used of these materials were argillite and black chert.

Knives

172 324 412 Although knives of several types (ovate, large triangular, broad side-notched, etc.) have been found on sites generally conceded to be Minsi, this kind of implement is not typical of the culture.

Scrapers

Both side scrapers, consisting of retouched flakes, and end scrapers occur in the Minsi Culture, but not to the extent that they are found in the much older Laurentian horizon.

The most prominent, in fact, almost the exclusive form of end scraper is the ovate type. The keeled back form is a very poor second and while occurring, is, like the chipped knife, not typical of the culture. (Plate 11, Nos. 7, 8, 9, shows end scrapers from a large site near Milford, Pa., generally conceded to be Minsi.)

Drills

Although Ritchie's statistics (Bell-Philhower report, p. 236) would lead one to the conclusion that drills are comparatively minor artifacts in the total Minsi series,

14:Leslie A-4.5 (no date) 1951
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[F 14, A]

172 the writer has found that these implements
324 occur generally on Minsi sites. It is pos-
412 sible that they deserve more significance than Ritchie's tables would indicate. Ritchie (op. cit., p. 236) lists five types: expanded base, expanded side-notched base, expanded scraper base, T-shaped base, and Y-shaped base. Presently available statistics do not permit a selection of the most common form or forms (Plate 11, Nos. 2, 3, 4, 6).

Trade Goods

172 Any trade goods found in the upper
439 Delaware area are almost certainly surviving evidence of the period of Minsi-Caucasian contact. In general, trade material is extremely rare, evidencing the fact that the contact period was of very short duration in this area. One notable exception to this general paucity of trade material is that part of the Bell Site excavated by Heye and Pepper early in the second decade of the present century. In their exploration, Heye and Pepper found numerous articles of European or Colonial origin, including beads, metal kettles, etc. (See their "Exploration of a Munsee Cemetery near Montague, N. J.", 1915.)

The writer has found only two artifacts evidencing Caucasian contact: a sheet brass triangular arrowpoint from the Davenport Site across the Delaware from Milford, Pa., found on the surface in 1934, and a small perforated triangular ornament of catlinite from near Cocheton, Sullivan Co., N. Y. (Plate 11, No. 10, shows the brass arrowpoint; Plate 1, No. 6, is the catlinite ornament.)

Summary

172 With the exception of numerous pottery decorative patterns within the framework of certain Owasco and Iroquoian ceramic techniques, it is evident that Minsi material culture is not characterized by variety. This is, of course, an example of a cultural

[P.15, C]

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PLATE I. MINSI ARTIFACTS

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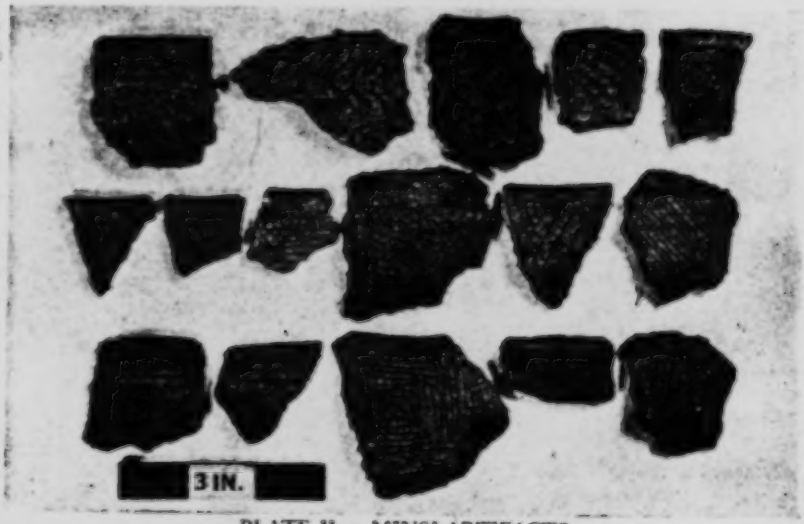

PLATE II. MINSI ARTIFACTS

[P. 18]

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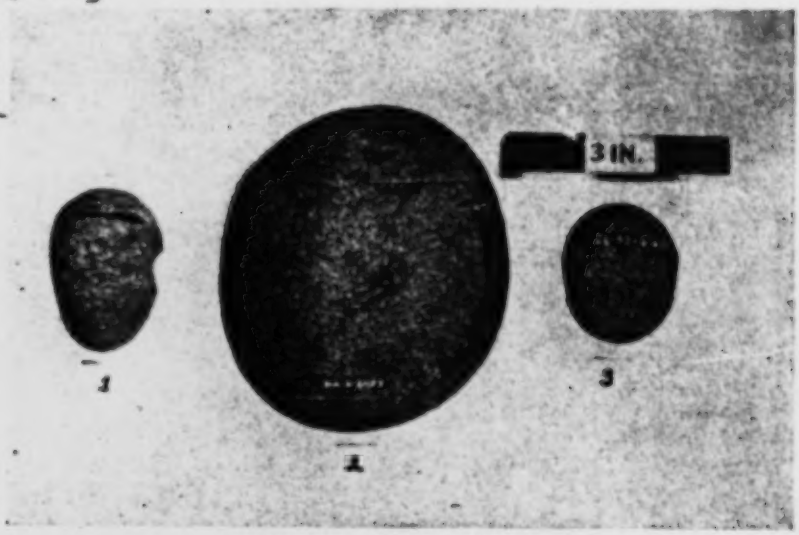

PLATE VII. MINSI ARTIFACTS

PLATE VIII. MINSI ARTIFACT

[P. 19]

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PLATE IX. MINSI ARTIFACTS

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PLATE X. MINSI ARTIFACT

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PLATE XI. MINSI ARTIFACTS